

# IACOB AND IOSEP

EDITED BY

ARTHUR S. NAPIER



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# IACOB AND IOSEP

A MIDDLE ENGLISH POEM OF  
THE THIRTEENTH CENTURY

EDITED BY

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# INTRODUCTION

## § 1. Introductory Remarks.

THE poem here printed I copied years ago with a view to publication, and had prepared the grammar and the greater part of the introduction, but an edition by W. Heuser which appeared in the *Bonner Beiträge zur Anglistik* (ed. by Trautmann), Heft xvii (1905), caused me to lay the work aside. As, however, the poem is an interesting one, and as the *Bonner Beiträge* are not very accessible, I have decided to go on with my edition.

I wish to express my most grateful thanks to my friend Miss E. M. Overend (Mrs. Lorimer) for her invaluable help in the preparation of the glossary.

## § 2. Signs and abbreviations used.

In the glossary, phonology, and accidence ... means that this particular form occurs in other instances besides those given, whilst 'etc.' in the phonology and accidence indicates that other (i.e. different) words afford further examples of the same sound or inflexion.

*ou* in the glossary and accidence indicates that the combination has the sound of *ũ*, not that of the diphthong.

*ô* denotes the *ũ* sound.

*ġ* denotes the *dzh* sound.

Vowel length is marked in the accidence and glossary but not in the phonology.

WG. = West Germanic.

Bülbring = Bülbring, *Allenglisches Elementarbuch*.

ESt. = *Englische Studien*.

Morsbach = Mersbach, *Mittelenglische Grammatik*.

NED. = *New English Dictionary* (*The Oxford English Dictionary*).

PBB. = *Paul und Braunes Beiträge*.

### § 3. MS.

The unique text of *Jacob and Josep* is contained in MS. Bodley 652 (Summary Catalogue No. 2306). The MS. consists of three parts written by different hands in the second half of the thirteenth century in England.

(A) foll. 1-10<sup>b</sup>. *Jacob and Josep*. The date of the hand-writing of this part seems to be soon after the middle of the thirteenth century. Sir George Warner, to whom I sent a photograph of the MS., confirms this opinion. Between foll. 6 and 7 a leaf has been cut out.

The two other parts bound up with *J. J.* are in French :

(B) fol. 11. A French translation of the *Elucidarium* of Augustodunensis, and (fol. 46<sup>b</sup>) a letter in French from Prester John to Frederic Barbarossa.

(C) fol. 52. The French poem *Chateau d'Amour* by Bp. Grosseteste.

### § 4. Contents.

Jacob sits in his hall and sees his sons come home from the field. Josep begs his father to be allowed to tell him a dream he has had. Jacob bids him do so, and Josep tells how he dreamt that when they were binding the sheaves, the sheaves of the others all bowed down to his, and how the sun, moon, and eleven stars fell at his feet. Jacob thinks that the dream will certainly come true, but his brethren hearing it, hate Josep as their 'full foe'. The brethren went afield to look after the cattle, and Josep remained at home. His father sends him to seek his brethren and bring him

tidings as to how they fare. He goes, but cannot find them. A man meets him wandering all alone and tells him to go to Dotaym. When he comes there, his brethren say, 'Here comes the dreamer, let us kill the scoundrel.' They seize him, intending to kill him, but Ruben interposes, so they strip him of his kirtle and put him into an empty pit. Ruben goes away, he cannot stay for pity. The others remain and commence their meal; no scruples trouble them; they laugh and consider it a great joke, and are thinking of drawing him out of the pit again and killing him, when they see two rich chapmen from Galaad coming. After some bargaining they sell Josep to them.

The merchants take him to Egypt and lead him into the city, 'which was rich and strong: castles high and proud, streets wide and long, many a fair hall and many a fair bower, white as any lily, bright as any flower.' Knights and citizens bold, ladies from their bowers and maidens free came into the street to see him, and it seemed to them as though an angel had come from heaven. The tidings soon reached Putifar, and he came and bought Josep, paying 'more than they asked'.

Jacob meanwhile is sitting in the hall, and sees his sons come home with Josep's kirtle all bloody. He falls down in a swoon and tears his hoary locks; Josep's mother rends her face and her smock.

Putifar clothes Josep in fine garments and gives him to Pharaon, whose wife soon falls in love with him. One day when the King has gone to the wood to shoot with his 'bow ibent', she sends for him and asks him for his love. On his refusal, she begins to cry out, and the King presently returning, Josep is cast into prison. Here he interprets the dreams of the King's butler and baker. Then comes

Pharaon's dream of the seven fat and lean kine (but *not* of the seven ears); and the butler, remembering Josep, tells Pharaon. Josep, 'pale and lean,' is fetched and interprets the dream, adding, 'This is thy dream, Sir King, think thou thereon. Unless Christ be thy help, Egypt is lost.' The King ponders over it by day and by night, and does not know what to do: no one could advise him. 'Then spoke an old man who was wise of speech.'

[Here a leaf is missing.]

'When I think of Abraham,' proceeds the poet, 'and the shame he suffered in Egypt on account of his wife, and how he was finally driven out of the land—if a righteous man like that suffered such shame, it seems to me no game to send to Egypt.' The brethren often brought home 'this small chaff' and made much moan for want of food. Jacob therefore sent his sons—all except Benjamin—to Egypt to buy corn. Much was the bliss they saw there. A minstrel overtook them with a harp on his back. 'Whence come you, young men?' he said, 'It seems by your asses that you wish to buy corn. I will take you to the drawbridge and the noblest of men will entertain you to-night.' He brought them to the castle and got the porter to let them in. In the hall they see Josep and fall on their knees. Questioned they tell him that they have come from Jerusalem to buy corn, and give him the names of their father and mother. Josep feasts them and has their asses loaded with wheat, and into one of the sacks he himself puts a golden cup. Early next morning they start, but ere long twelve young men, with helmet, coat of mail, and drawn sword, overtake them and lead them back to Josep, when the cup is at once found. Josep, however, merely looks at them, and shakes his head saying,

‘Cursed be treachery and he who first invented it, so many a guiltless man it brings to the ground!’

Then, learning that they have another brother at home, he sends them back again under a solemn promise to return with Benjamin. Jacob laments and falls into a swoon when he hears the news, but says they must not break their word, and he allows Benjamin to go. On their arrival Josep is overjoyed and goes to his chamber to weep for joy. He thanks the Lord that the eleven stars have come to him; if he only had his father and mother, he would have the sun and the moon as well. After the feast Josep reveals himself to his brethren and again goes to his chamber to weep for joy. Then said Ruben, ‘Did I not tell you that you did wrong in sinning against the child? Now we are all done for.’ Josep however, returning, kisses them all, says that his dream is not yet fulfilled, and sends them to fetch his father and kindred. Jacob, on hearing that Josep is alive, casts away his crutch, takes his mantle, plaits his hair with a silken string, takes his hat, and exclaiming that now, freed from his sorrow, he feels as though he could fly like an eagle, he rides forth singing like a child. Pharaon gives Jacob castles high and wide, and rich land by the seaside. All are happy.

It will be noted that the story as here told differs from that of the Bible in several respects.

(i) Potiphar buys Joseph and gives him to Pharaoh, and it is Pharaoh’s wife, not Potiphar’s, who falls in love with him.

(ii) In the Bible the brethren get the corn and, Simeon being left as a hostage, return home to fetch Benjamin. They arrive a second time and it is on this second occasion that a cup is put into the sack. It is Benjamin’s sack, and Joseph says he will keep him as his servant, but will allow the others to return in peace.



In *J. J.* the brethren arrive in Egypt, get the corn, and it is on this first occasion that the cup is put into one of the sacks when Benjamin is not yet there. On the second occasion, when Benjamin is there, there is no mention of a cup or sack.

(iii) When the brethren brought Jacob news that Joseph was alive, he was evidently ill, for he threw away his crutch and felt able to fly like an eagle. He rode forth singing like a child.

If we compare the narrative of *J. J.* with the history of Jacob and Joseph as told in the *Cursor Mundi* (= *C. M.*), we find certain points of resemblance. In the case of variants (ii) and (iii) the two poems agree, the cup being put into the sack on the brethren's first visit to Egypt; and when they arrive back from their second visit, they find their father ill in bed and unable to get up and walk; but when he learns that Joseph is alive, he calls for his clothes, leaps up, and cries like a young man to his sons to make haste.

In the case of (i) the transference of the lovemaking from Potiphar's wife to Pharaoh's does not occur in *C. M.*, which here agrees with the biblical narrative, and not with *J. J.*

(iv) There is another point, a non-biblical story which I believe to have been told on the lost leaf (between fol. 6<sup>b</sup> and 7), and which we find in full in the *Cursor Mundi*, ll. 4749-4792. There we learn that after Joseph had had the corn thrashed, the chaff was thrown into the Nile and was carried down the river. Jacob happened to be walking by the Nile and saw the chaff floating down. He called his sons and bade them go up the stream, as they would be sure to find corn where the chaff came from. So the brethren went to Egypt.

From l. 330 of *J. J.* (*Oft of his smal chaf his breþren*

*brouzlen hom*) it is evident that the chaff story was known to the author of *J. J.* and was probably told on the lost leaf.

In the Old French verse translations of the Bible we find similar variants from the biblical story. In *La Bible des sept états du monde* by Geufroi de Paris we find variants (i) Pharaoh's wife, and (iv) the chaff story.<sup>1</sup> Also in Herman de Valenciennes<sup>2</sup> we find variants (i) and (iv).

In Jehan Malkaraume<sup>3</sup> and in the *Traduction anonyme de la Bible entière*<sup>4</sup> we find variant (i) Pharaoh's wife. No. (iv), the chaff story, is also to be found in an old French fragment in MS. Harley 3775, extracts from which were published by P. Meyer in *Romania* 36, 188 ff. Whether variants (ii) and (iii) are contained in any of these I do not know.

It is worth noting that even single lines in *J. J.* and *C. M.* agree closely in their contents:

(i) *J. J.* 304:

*Forþ me feccheþ Iosep, þat bloc was 7 lene.*

*C. M.* 4547:

*For lene he was, and wan þe face.*

(ii) *J. J.* 351:

*'Berewe þou from care oure Louerd, þat wel mai.'*

*Feire fareþ þis 3unge men bi dai 7 bi niȝt*

*Into Egipte lond þat hi comen riȝt.*

*C. M.* 4804:

*'Godd hald ouer yowr his holy hand.'*

. . . . .

*þai heied þam fast on þair wai,*

*þat until Egipte son com þai.*

<sup>1</sup> Cp. Paul Meyer in his *Notice sur la Bible des sept états du monde*, Paris, 1908, p. 274. Professor Meyer kindly called my attention to this.

<sup>2</sup> Cp. Bonnard, *Les Traductions de la Bible en vers français au moyen âge*, p. 15.

<sup>3</sup> Cp. Bonnard, p. 59.

<sup>4</sup> *Ibid.*, p. 87.

(iii) *J. J.* 410:

'*Abideþ*,' *hi seiden*, '*þeues*, *abideþ*, 3e *leþ inome*.'

*C. M.* 4901:

'*Theues*,' said *þai*, '*yee most abide*.'

(iv) Cp. also *J. J.* 207 ff. with *C. M.* 4353 ff.

## § 5. Phonology.

### A. VOWELS.

(1) West Germanic *ǣ* before nasals.

(a) Before final *n* and *n* + cons. (except in the case of lengthening groups) it generally appears as *a*: *wan* 26, 27; *bigan* 34; *gan* 172 ...; *man* 62 ...; *dranc* 445; *anhonge(d)* 266, 414, etc. (37 instances). Far less frequently is it written *o*<sup>1</sup>: only the following instances occur, *onswerede* 79; *wondrinde* 76; *chapmon* 164; *þonke(þ)* 245, 306, 475. It should be noted however that, though *man* is, with the exception of l. 164, always written with *a*, in all the six instances where it occurs in the rhyme (31, 132, 164, 169, 335, 492) it rhymes with *ō* from OE. *ǣ*, so that the *a* is possibly due to the scribe.

(b) Before final *m* it appears as *a* in the preterites *cam* 87, 91 ...; and *nam* 273, 399, 401. In the preposition *from* 32 ... it is always written *o*.

(c) Before *m* and *n* in open syllables both *a* and *o* occur indifferently, though the *a* forms slightly predominate: *grame* 3, *grome* 233; *name* 4, *nome* 383; *ssame* 326, *ssome* 229 ...; *wone* (OE. *wana*) 317, 331; *mani* 147 ... (eight times, always with *a*); etc.

(d) Before the lengthening groups *mb*, *nd*, *ng*, it appears as *o*: *wombe* 7; *londe* 23 ...; *song* 5 ...; etc. (over 70 instances). Only in one case is *a* written: *wrang* 132.

<sup>1</sup> The preposition *on* is always written with *o*.

(2) OE. *æ*. This regularly yields *a*: *after* 2 ...; *nas* 19 ...; *fader* 35 ...; etc. An isolated exception is *heuede* (OE. *hæfde*) 240.

(3) OE. *ea*. Before *l* + cons. (other than *d*) it regularly becomes *a*: *halle* 31 ...; *alle* 32 ...; *falle* 46 ...; etc. Before *ld* it yields *ē*: *tolde* 35 ...; *bolde* 151, 291; *biholde* 152 ...; *olde* 252 ...; etc. The only exceptions are *elde* 31, 169, 335 (see note). Before *r* + cons. (other than *n*) it appears as *a*: *art* 204; *armes* 222; *harpe* 251 ...; etc. Before the lengthening group *rn* it becomes *ē*: *erne* (OE. *earnian*) 342; *ern* (OE. *carn*) 519; *bern* (OE. *bearn*) 520.

(4) OE. *eo* becomes *e*: *here* 14 ...; *heune* 72 ...; etc. Before *rn* it is lengthened to *ē*: *jerne* 36. An isolated exception is *urles* (OE. *corlas*) 291, where the *u* presumably = *ü*.

(5) Early WS. *ie*, LWS. *y*, Angl. *e*, *æ* (umlaut of *ea*) appears as *ē* in *derne* 214; *werne* 215. It is represented by *a* in *awaried* 427; *halde* (EWS. *hieldan*, Angl. *hældan*) 391.

(6) ME. *u*. This is written *u* (*v*) and *o*, and the scribe is very regular in his spelling. Initially he writes *v* in both open and close syllables: *vnirude* 20; *vprizt* 44; *vs* 71 ...; *vnder*- 84 ...; *vpon* 140; etc. Medially he writes *o* in open syllables and *u* in close syllables (except after *w*, when he uses *o*). Instances are (*a*) in open syllables: *bote* 4 ...; *loueden* 5 ...; *comen* 8 ...; *sones* 26 ...; *inome* 93 ...; *frome* 94 ...; etc. But *trukede*<sup>1</sup> 393, 480 and also regularly *ssule(n)*, 56, 186 ... (*b*) In close syllables: *ful* 8 ...; *bus* 13 ...; *zunge* 34 ...; *sunne* 48, 478; *burz* 145, 149; *hunger* 316 ...; etc. But after *w* we find *o*: *wolle* 1 ...; *worpen* 102 ...; *worþ* 120 ...; *wonder* 155 ...; *wonne* 477; etc. Note that *gonn(en)*

<sup>1</sup> Or is the *u* here long?

where we should expect *u*, is regularly spelt with *o*: 46, 60, 261, 286.

(7) (a) OE. *y* (umlaut of *u*). The predominant representative is *u* (= *ü*): *gurdel* 7; *fullen* 11; *fulde(n)* 14, 260; *hul* 19; *dude* 24 ...; *kurtel* 99 ...; etc. (thirty-seven instances). On *tu-* (= *tū-*) from OE. *tyge*, cp. (12). Both *i* and *e* also occur, but much less frequently: *pinkeþ* 108; *kinne* 181; *sinne* 182; *kisse* 216 ...; etc. (eleven instances). Instances of *e* are *meri* 5; *knetten* 43; *evel* 73; *pet* 95 ... (*pet* occurs eight times and is always so spelt); *beḡḡe* 130, 362 (in all thirteen instances). Of the foregoing examples the following occur in the rhymes:

(a) *knetten* (OE. *cnyttan*): *setten* (OE. *settan*) 43-4.

(b) *kisse* (OE. *cyssan*): *iwiſſe* (OE. *gewiſſe*) 216-17; *blisse* (OE. *bliss*): *kisse* 388-9 and 473-4.

(c) *dude* (OE. *dyde*): *stede* (OE. *stede*) 242-3; *aruḡḡe* (OE. *on hrycge*): *siḡḡe* (OE. *secgan*) 360-1; *beḡḡe* (OE. *bycgan*): *-bruḡḡe* (OE. *brycge*) 362-3; *kinne* (OE. *cynne*): *sinne* (OE. *synne*) 181-2; *winne* (OE. *wynne*): *kunne* (OE. *cynne*) 531-2.

As the *u* (= *ü*) forms predominate so largely there seems little reason for doubting that they represent the pronunciation of the author, and that the rhyme words in group (c) originally all had *u*: *dude*: *stude* (OE. *styde*, cp. Sievers, PBB. x. 197, and xvi. 235); *aruḡḡe*: *sugḡe* (cp. Morsbach, § 109, n. 4 and § 133, n. 2); *buḡḡe*: *-bruḡḡe*; *kunne*: *sunne*; *wunne*: *kunne*. The use of *e* and *i* in groups (a) and (b) is no doubt owing to rhyme need.

(β) OE. *y* from other sources also appears as *u* (= *ü*): *nuste* 197; *sullen* (OE. *syllan*, cp. Bülbring, § 304) 116, 118, 150, 379. For the umlaut of *ea* cp. (5). *Muche(l)* 20, 110 ... and *such* 12, 328, 371 ... are always written with *u*, but the pronunciation may have been *u*, not *ü*.

(8) OE. *ā* becomes *ǣ*: *one* 2, 4 ...; *gon* 6; *loþ* 9; *hom* 32 ...; *wo* 59 ...; etc. There are no instances of *a*.

(9) OE. *ēo* appears as *ē*: *lef* 9, 130 ...; *fēllen* 48, 50; *te* (OE. *tēon*) 77; etc. In three instances it is written *u* (probably = *ū*): *bihuld* 161; *vnfuld* 162; *athuld* 223. The personal pronoun, OE. *hēo*, is always written *heo*: 196, 216 ... OE. *ēow*, *ēower* appears as *jou* 3 ...; *ou* 22, 345; *joure* 45 ...

(10) Early WS. *īe*, Non-WS. *ē* (umlaut of *ēa*) appears as *ē*: *ihere* 1 ...; *leue* 37; *isemcd* 114 ...; *reme* 224, 231; etc. Isolated exceptions with *u* (probably = *ū*) are *ucchen* (OE. *īecan*) 7; *struþlen* 101. Corresponding to OWS. *gīet* 'yet' (where the *īe* is of uncertain origin) we have *zul* 56, otherwise *zit*.

(11) OE. *ū* is regularly written *ou*, except when followed by *ht*; *nou* 1, 6 ...; *out* 7 ...; *oure* 11, 13 ...; *þou* 42 ...; *louten* 46; etc.; but *þuzle* (OE. *þūhte*) is always written with *u*: 41, 45, 47 ... The only other exceptions are<sup>1</sup>: *hu* 71; *ure* 72, 384; *þu* 82, 83, 84, 212; *rum* 99; *bachuse* 259. Note that ME. *ū* lengthened from OE. *ū* before *nd* is, in the few cases where it occurs, always written *u*: (*i*)*funde(n)* 359, 421, 427; *grunde* 428. Possibly lengthening had not in this case taken place.

(12) OE. *ȳ* (umlaut of *ū*). This appears regularly as *u* (= *ū*). The instances are: *rume* 7; *luþer* 10, 180; *lutel* 11, 81, 405; *vnirude* 20; *ssrudeþ* 187; *ssrūdde* 501; *prute* 215; *prude* 313, 508; *lute* 273. The only exceptions are *kin* 288, 289; *kyn* 287; *kuin* 284. In the last instance the scribe seems to have intended to write *kun* and to have then changed his mind and to have forgotten to underdot the *u*. This

<sup>1</sup> In *vs* (OE. *ūs*) 71 ... the *ū* had already become short: cp. Orm's *uss*.

seems to be more likely than that the *ui* is here an isolated spelling denoting *ū*. In *tubrugge* 363 the first *u* (= *ū*) has arisen from OE. *y*g (OE. \**tygebrycg*).

(13) Note the influence of the *w* in *twolf* 407, 532; *wöder* 77; *forswolened* 288; *wölle* 1 ...

## B. CONSONANTS.

(1) Initial *f* is generally written *f*, but in four instances the Southern *v* occurs: *vader* 39; *vrom* 113; *vallep* 375; *vingres* 391.

(2) OE. *sc* is regularly written *ss*: *sseues* 43, 45; ... *ssulen* 56; ... *ssroud* 187; *Of fiss* 7 of *flesse* 503; etc.

(3) Final *n* is dropped before a consonant in *el(l)ene* 50, 476 (besides *elluene* 471); *owe* 195; *seue* 284 ...; *o* 94, 103.

(4) After *t* an initial *p* becomes *t*: *tis* 20; *tou* 38; *te* 48; etc.

(5) Initial *wh* has become *w*: *wat* 54 ...; *wer* 70 ...; *wen* 270 ...; *wite* 391; etc. *wh* is less common: *while* 5; etc.

## § 6. Tense formation of strong verbs.<sup>1</sup>

### CLASS I.

Inf. <sup>2</sup>	Pret. Sg.	Pret. Pl.	Past Partic.
<i>rīden</i>	<i>rīd</i>	—	—
—	<i>ouersteiz</i>	—	—
—	—	<i>rēpen</i>	—

<sup>1</sup> References to the instances will be found in the glossary.

<sup>2</sup> In the first column all the present forms (inf., pres. indic., pres. subj., etc. are put in the inf. form. On the retention or loss of final *n* in the inf. and past partic. see § 8. The forms are all here given with the final *n*.



Of the verbs *abiden*, *arisen*, *biden*, *drīuen*, *gripen* only present forms occur.

The form *rēpen* 'reaped', l. 43, corresponds to the *rāþon* of the Chronicle (twelfth century Laud MS.) A.D. 1089, and possibly should be referred to an unrecorded verb \**repan*.

## CLASS II.

Of the verbs *bēden*, *flēn*, *lōuten*, *rēwen*, *ssēten*, *tēn*, *vnlōuken* only present forms occur.

Inf.	Pret. Sg.	Pret. Pl.	Past Partic.
—	—	<i>flōten</i>	—
—	<i>lēs</i>	—	<i>ilōren</i>

## CLASS III.

Inf.	Pret. Sg.	Pret. Pl.	Past Partic.
—	<i>bigan</i>	—	—
—	<i>braid</i>	—	—
<i>drinken</i>	<i>dranc</i>	—	—
<i>finden</i>	<i>fōnd, fūnde</i>	<i>fūnden</i>	<i>ifūnden</i>
—	<i>gan</i>	<i>gōnne(n)</i>	—
<i>singen</i>	—	<i>sungen</i>	—
—	<i>sprōng</i>	—	—
—	<i>wan</i>	—	<i>iwōnnen</i>
<i>wōrpen</i>	—	<i>worpen</i>	—
<i>weringen</i>	<i>worāng, worōng</i>	—	—

Of the verbs *berewen*, *bīnden*, *helpen*, *swinken*, *wōrpen* only present forms occur. *Forswolewe* has the weak past partic. *forswolewed*.

## CLASS IV.

Inf.	Pret. Sg.	Pret. Pl.	Past Partic.
<i>bēren</i>	<i>bar, bēr</i>	---	<i>bōren</i>
<i>(to)bṛēken</i>	<i>brac</i>	—	—
<i>(bi)cōmen</i>	<i>(bi)cam</i>	<i>cōmen</i>	<i>icōmen</i>
<i>(bi)nimen</i>	<i>nam</i>	<i>nōmen</i>	<i>inōmen</i>
<i>(to)tēren</i>	<i>tar</i>	—	—

## CLASS V.

Inf.	Pret. Sg.	Pret. Pl.	Past Partic.
<i>bidden</i>	<i>bad</i>	—	—
—	—	—	<i>bistēken</i>
—	—	<i>frēten</i>	—
<i>ziuen</i>	<i>zaf</i>	---	<i>iziuen</i>
<i>liggen</i>	<i>lai</i>	---	—
—	<i>quod</i>	—	—
<i>(i)sēn</i>	<i>(i)sauz</i>	<i>seyen, iseye</i>	—
<i>sitten</i>	—	<i>sēten</i>	—
<i>spēken</i>	<i>spac</i>	—	—

Of the verbs *awerēken*, *forziuen*, *mēten* only present forms occur.

## CLASS VI.

Inf.	Pret. Sg.	Pret. Pl.	Past Partic.
—	<i>awōc</i>	—	—
—	—	—	<i>ibāken</i>
<i>drawen</i>	—	<i>drōwen</i>	<i>out-, todrawen</i>
<i>fāren</i>	—	—	—
—	<i>haf</i>	—	—

CLASS VI (*continued*).

Inf.	Pret. Sg.	Pret. Pl.	Past Partic.
<i>lawzen</i>	—	—	—
—	—	—	<i>islawen</i>
—	<i>ssōk</i>	—	—
<i>a-, vnderstōnden</i>	<i>stōd</i>	<i>stōden</i>	—
—	<i>swōr</i>	<i>swōre</i>	<i>iswōren</i>
—	( <i>of</i> ) <i>tōk</i>	—	—

The pret. *haf* is due to influence of verbs of Cl. V.

## REDUPLICATING VERBS.

Inf.	Pret. Sg.	Pret. Pl.	Past Partic.
—	—	—	<i>anhōngen</i>
<i>bihōlden</i>	<i>at-, bihūld</i>	—	—
<i>blōwen</i>	—	—	—
<i>fallen</i>	<i>fēl</i>	<i>fellēn</i>	<i>ifallen</i>
<i>fōn, (vnder)fōngen</i>	<i>fēng</i>	—	<i>ifōngen</i>
—	<i>bihēl</i>	—	<i>ihōten</i>
<i>knōwen</i>	<i>knēw</i>	—	—
<i>lēten</i>	<i>lēt, lette</i>	—	—
( <i>a</i> ) <i>rēde</i>	—	—	—
—	—	—	<i>iswōwen</i>
—	<i>vnfēld, vnfüld</i>	—	—

Is the form *fengeþ*, l. 135, miswritten for *fongeþ*?

Note the form *hatte* l. 80, *heizte* l. 384 = 'is called'.

The verbs *slēpen*, *wēpen*, have become weak.

### § 7. Anomalous verbs.

*bēn*. Inf. *bē(n)*. Pres. ind. sing. 1. *am* (*bē* with future meaning), 2. *art*, 3. *is* (*biþ*, *bēþ*<sup>1</sup> with future meaning), plur. *bēþ*. Pres. subj. *bē*. Pret. sing. *was*, plur. *wēre*. Pret. subj. *wēre*. P. P. *ibē*.

With negation. Pres. ind. sing. 3. *nīs*. Pret. sing. *nas*, plur. *nēre*.

*dōn*. Inf. *dō(n)*. Imp. sing. *dō*. Pret. sing. and plur. *dude*. P. P. *idō*.

*gēn*. Inf. *gē(n)*. Pres. sing. 3. *gēþ*, *gēþ*, plur. *gēþ*. Imp. sing. *gē*. P. P. *igē(n)*.

*wōle*. Pres. sing. 1. *wōle*, *wōlle*, 2. *wōlt*, 3. *wōle*, plur. *wōlleþ*. Pret. *wolde*. With negation. Pres. ind. sing. 1. *nellic* 3; *nellich* 463; 2. *neltōu* 459. Pret. sing. and plur. *nolde* 219 ...

### PRETERITE-PRESENT VERBS.

*mai*. Ind. pres. sing. 1. *mai*, 2. *mizt*, 3. *mai*, plur. *mōwen*. Pres. subj. *mōwe*. Pret. sing. *mizte*, plur. *mizten*.

*mōt*. Ind. pres. sing. 1. *mōt*, 2. *mōst*, 3. *mōt*, plur. *mōte(n)*.

*ssal*. Ind. pres. sing. 1. *ssal*, 2. *ssalt*, 3. *ssal*, plur. *ssuh(n)*. Pret. *ssolde*.

For the remaining preterite-present verbs see the Glossary under *canst*, *darf*, *durst*, *ouzt*, *wōt*.

### § 8. Endings of verbs.

Infinitive.

(i) At the end of the line the final *n* is regularly dropped, the only exceptions being the monosyllabic forms *bēn*, *gēn*, *isēn* (six instances) by the side of *bē*, *gē*, *isē*, *lē* (eight instances).

<sup>1</sup> This isolated sing. form should probably be read *biþ*.

(ii) In the caesura it is regularly dropped before a following consonant, but before a vowel or *h* it is sometimes retained (eight instances), sometimes dropped (eight instances).

(iii) In other positions it is regularly retained before vowels, the only exceptions being *cluppe* 7 216; *to sēch vs* 341. Before consonants it is regularly dropped (thirty-six instances); the *n* forms only occur eight times: *gōn* 6; *cōmen* 58; etc.

The *i* of the second class of weak verbs is found in the following cases: *hātīc* 60, *lōuīc*, 214, *gistni* 365, *gladiūn* 434, *þēlic* 443. Cp. pres. indic. plur. *lōuīcþ* 190.

Pres. Indic. 3rd Pers. Sg.

The regular ending is *-eþ* (*-þ*), fifty-seven instances. The syncopated *sit* occurs 31, 65, 67 ...; *bihalt* 33; *ilast* 460.

Present Indic. Pl.

Ends regularly in *-eþ* (*-þ*), sixty-nine instances. The only exception is *cōme* 118.<sup>1</sup> When followed by the personal pronoun the *þ* is, as usual, dropped: *wōlle* 3e 1; etc.

Present Partic.

Ends in *-inde*: *wondrinde* 76; *blēwīnde* 230; *singinde* 521.

Pret. Indic. Pl.

Forms with final *n* largely predominate, the *n* being retained before consonants as well as before vowels. There are sixty-one instances of *n* forms, and only eleven without *n*.

Past Participle.

The strong past partic. regularly drops the *n* in the caesura and at the end of the lines, the only exception being the verb (*α*)*gōn*, which has forms both with and without *n*: e.g. *igō*: *þō* 103, but *igōn*: *anōn*, 297. In other positions *n* forms

<sup>1</sup> Can the original have had *comeþ*: *fromc* (an assonance), and did a copyist alter for the sake of the rhyme? We have a similar assonance in *bringe*: *vingres* 390.

are used before vowels and *h*, and forms without *n* before consonants. The only exception is *icōmen bēþ* 476.

Both strong and weak participles have the prefix *i-*, except of course compound verbs: *idō* 62; *icōme* 66; *išmed* 114; *itōld* 133; etc.

### § 9. Substantives.

(i) *a*-stems. Masculine and neuter.

Dative Sg. The dative sg. has an inflexional *e*, which however can be dropped. At the end of the line *e* is regularly written when required for the rhyme, e. g. *flōde* (dat. sg.): *gōde* (acc. pl.) 2; *telle* (inf.): *spelle* (dat. sg.) 40; etc. It is regularly dropped when the rhyme word has no final *e*: *chīn*: *īn* 101; *mōd* (dat. sg.): *gōd* (nom. sg.) 107; *ssrōud* (dat. sg.): *prōud* (nom. sg.) 187; etc. In the caesura it is generally written: *drinke* 14; *lōnde* 23, 25; etc.; but in a number of cases it is dropped, and in most of these the line is best scanned as a septenary, in which the first half line normally ends in an accented syllable; cp. *Nas néuere quēne īn þis lōnd* 229; cp. also *lōnd* 119; *dai* 265; etc. In other parts of the verse it is dropped before vowels and unemphatic *h*: e. g. *dich* 18; *lōnd* 113; etc. But cp. *drinken* 317, where an *n* has been added. Before consonants it is not unfrequently dropped, and not always for metrical reasons, e. g. *wīn* 257 (*fūl of wīn clér*). Disyllabic nouns do not take the final *e*, e. g. *hunger* 343; *water* 355; *lōuerd* 435; *seluer* 507; etc. Compounds such as *wīnzarde* 256 are treated as monosyllabic. The OE. neut. *swefn* appears not only in the dat. as *sweuene*, but also in the nom. acc. as *sweuene* 51 ..., *swefne* 35 ..., besides *sweuen* 120 ...

The neuter substantives either form their plural like the masc. in *-es*, as in *wōrdes* 1; etc.; or, as in OE., without

inflexion, as in *ǵēr* 314, 499; *kȳn* 287 ... In *wēpnen* 350 we have a weak pl.

A dat. pl. in *e* occurs in *darwe* 13; *lifdarwe* 24, 309.

(ii) *ō*-stems. Feminine.

The nom., dat., acc. sg. ends in *e*: *blisse* 354; etc. The plur. ends in *-es*: *strētes* 146; *pīnes* 337.

Verbal nouns in *ing* form the nom., dat., acc. sg. either with or without the *-e*: *tīdinge* (nom.) 537, (acc.) 206; *tīding* (nom.) 157, (acc.) 71; *blessinge* (acc.) 444; *mēting* (nom.) 90.

The dat. *world* occurs l. 19.

(iii) *i*-stems. Masculine.

The gen. pl. we have in *Egipte* 116, 119 ... beside *Egiptenc* 143.

(iv) *u*-stems. Masculine and Feminine.

The masc. *u*-stems have gone over to the *a* declension, except that *sōne* has the *-e* in the nom. acc. as well as in the dat. Pl. *sōnes* 26 ...

The fem. *u*-stem *hōnd* occurs in the dat. sg. *hōnd* 141, acc. sg. *hōnd* 133. The pl. is *hōnden* 132, 335 ... In ll. 109, 185 the pl. *hōnde* occurs in the rhyme.

(v) *r*-stems.

*fader* forms its dat. without *e*, e. g. 35 ... The gen. sg. *fader* occurs 67, 98, 504, 523, besides *faderes* 383. The gen. sg. *mōder* occurs 155. The pl. of *brōper* is *brēpren* 42, 57, 59 ...

(vi) *n*-stems.

These have *e* in the nom., dat., acc. sg. The gen. does not occur. The pl. ends in *-(e)n*: *aldren* 13; *sterren* 50, 476; *fēn* 74; *assen*, 114, 344 ...; *mōwen* 357. The *n* has been dropped for the sake of the rhyme in *eye* 267 (or is it sg.?).



A gen. pl. in *-ene* occurs once: *prūdene* 508. *Lēuedis* 153 is the only instance of an *s* plural.

(vii) Other consonant stems.

*Nizt* is generally unaltered in the dat. sg.: 320, 322 ..., but *nizte* occurs once, l. 254. Plurals: *children* 395; *men* 5. The dat. pl. of *fōt* occurs as *fīt* 46, 58; the forms *fōte* 50, 455 and *fōt* 48, 67 are presumably dat. sg.

## § 10. Adjectives.

### (i) STRONG.

Adjectives which in OE. end in a consonant take no ending in the nom. sg.: *heiz* 19; *dēp* 95; *feir* 125; etc.

The dat. sg. ends in *e*: *ēne* 2, 4, 80, 127 ...; *rēu*(*p*) *fule* 30, 418; *nēne* 38; *gōde* 85; *lōnge* 127; *guldene* 412; etc. Exceptions are *heiz* 125; *muchel* 250, 381 (besides *muchele* 232); *ōper* 532.

The acc. sg. generally has *e*: *fāre* 5; *grēte* 115; *ēne* *gōde* 128; *guldene* 401; etc. Acc. forms without *e* are less numerous; the instances are *gōd* 192; *richest* 207; *nēn* 239, 334, 380; *such* 328; *al* 449, 511; *inōn* 452. It is noteworthy that most of these acc. forms without *e* are accompanied by nouns which in OE. were neuter.

Adjectives which in OE. ended in *-ig* take no *e* either in the dat. or acc. Instances are: Dat. *sēri* 107; *man* 155; *pēstri* 243; etc. Acc. *mēri* 5; *sēri* 239; *muri* 255; etc.

An archaic acc. is *nēnne* 235.

In the plural all cases end in *e*: *gōde* 1; *alle* 32; 45, 61; *heie* 146; *prōute* 146; etc. The only exceptions are *lōng* 146 (it follows and is separated from its noun and moreover stands in the rhyme); *ōper* 286.

The only instance of an OE. adj. in *-ig* taking the *e* is *manie* 181. When used predicatively the adjectives appear in the pl. both with and without *e*: *fulle* 17; *wīse* 123; *wōd* 15; *wīs* 129. At the end of the line the *e* is added or dropped to suit the rhyme.

(ii) WEAK.

All cases of both numbers end in *e*: sg. *ēlde* 31, 169, 335; *3unge* 34, 332; etc.; pl. *fulle*, 74; *3unge* 392; etc. Adjectives which in OE. ended in *-ig* drop the *e*: *sōri* 457. In the case of *his smal chaf* 330, we should probably read *smāle*.

§ 11. Pronouns.

(i) PERSONAL PRONOUNS.

First person.

Sg. Nom. *ich* (written in the MS. *i<sup>e</sup>*) 21, 22 ... It is joined to the verb in *nellic* 3; *telli* 49; *nabbi* 309; *nellich* (not *-i<sup>e</sup>*) 463; *haddich* 477; *seidich* 485.

Dat. Acc. *mē*.

Pl. Nom. *weē*.

Dat. Acc. *us*.

Second person.

Sg. Nom. *þou* 42 ...; *þū* 82 ... After *t*: *tou* 38, 459.

Pl. Nom. *3ē* 1, 124 ... Gen. *3oure* 'of you' 487. Dat.

Acc. *3ou* 3 ...; *ou* 22.

Third person.

Sg. Masc. Nom. *hē*.

Dat. *him*.

Acc. *him* 36 ...; *hine* 61, 137, 242, 465.

Sg. Fem. Nom. *hēo* 196, 216, 217 ... Cp. also *nadda* 334, 'she had not'.

Dat. *hire* 196.

Neut. Nom. Acc. *hit*.

Pl. Nom. *hī* 14, 17 ... (fifty-six instances); *pei* (five times) 15, 46, 115, 262, 455.

Dat. Acc. *hem* 6, 33, 44 ... Cp. *brouztem* (= *brouzte hem*) 368; *grettem* 91.

## (ii) INDEFINITE PRONOUN.

*me* 'one' occurs 36, 270, 304, 327.

## (iii) POSSESSIVE PRONOUNS.

First person singular.

Sg. Nom. *mī* 37, 42, 51 ...

Dat. *mī* 48, 178, 302 ...; *mīne* 40, 205.

Pl. *mī* 46, 309; *mīne* 42.

*mī* is used both in sg. and pl. when the possessive stands in the thesis, and *mīne* when in the arsis. See § 13.

First person plural.

*ōure* 11, 13 ..., *vre* 72, 384.

Second person singular.

Sg. Nom. *ḡī* 52, 54 ...; *ḡīn* 217, 319.

Dat. Acc. *ḡī* 208, 298 ...; *ḡīnc* 211, 299; *ḡīn* 267, 319.

Pl. Nom. Dat. Acc. *ḡīne* 57, 58, 70, 71.

Second person plural.

*ḡōure* 45 ...

Third person singular.

Masc. *his* 4 ... Once in the pl. *hise* 86.

Fem. *hire* 176 ... With the *e* elided before a vowel, *hir* 195.

Third person plural.

*here* 14 ...

#### (iv) DEFINITE ARTICLE.

The regular form is *þe* 7 ..., which after *t* becomes *te* 48. Cp. also *atte* 94, 104, 111, 117, and *tērnðe* 87. It appears coalesced with the following word in *þ̅̅nes* (= *þe ̅̅nes*) 402 and *tērnðe* 87. Traces of the old inflexions occur in *þane* (acc. sg.) 436; *þene* 301, 425; *þen* (acc.) 298, 302; *to þe nāle* (= *þen āle* dat.) 6; *to þe nēndinge* 29; *atte nēnde* 327.

*þat* has the force of the definite article (= *the*) in *þat chīld* 66, 67, 77, 79, 102, 135; *þat ̅̅ brōþer* 94, 103; *þat gamen* 108; *þat fē* 135.

#### (v) DEMONSTRATIVE PRONOUN.

*þis*. The regular form is *þis* for all cases of both sg. and plur. Instances of the plural are 63, 105, 121 ... After *t* it becomes *tis* 20. In the dat. sg. we also have *þisse* 197, 293, 294; *þissen* 341. By the side of the regular plural form *þis* the form *þēse* occurs five times 218, 337, 374, 409, 417.

### § 12. Age and dialect.

The MS. seems to have been written soon after the middle of the thirteenth century; it cannot be earlier, as the spellings *o* for OE. *u* and *ou* for OE. *ū* show. Cp. Napier, *Holy Rood-Tree*, E.E.T.S. p. 85, and Morsbach, § 121.

The composition of the poem may be assigned to the same period.

The dialect is that of the South-west. The verbal endings prove its Southern origin; the pres. indic. pl. in *-ep* (*-þ*); retention of the *i* in *hatie* 60, etc.; the ending of the pres. partic. in *-inde*.

The initial *v* for *f* in *vader* 39, etc., also shows that it was written in the South. That its home was the South-west and not South-east is proved by the treatment of OE. *ȝ*; cp. § 5 (7) and (12). Cp. also note to *sungen*, 486.

### § 13. Metre.

The metre of *Iacob and Iosep* consists of a mixture of Septenaries and Alexandrines, a metrical form characteristic of the thirteenth century and found in the *Passion of our Lord*, *The Woman of Samaria*, etc.<sup>1</sup> The Septenary has seven arses or stresses with a caesura after the fourth. The Alexandrine has six arses with the caesura after the third. In *Iacob and Iosep* the Alexandrines predominate considerably.

The first half of the Septenary ends in an arsis (cp. 5 *whílc men lóueden méri sǒng, gámen and féire tále*).

The second half of the Septenary ends in a thesis, the preceding syllable being long (5 *gámen and féire tále*), more rarely in an arsis (20 *múchel ne óuerstéiz*).

The first half line of the Alexandrine ends in a thesis pre-

<sup>1</sup> I adopt Schipper's view. Some scholars (Heuser, Kaluza) regard these poems as composed in Septenaries only, assuming that any unaccented syllable when followed by another unaccented syllable or standing in a pause (caesura or end of verse) can receive a secondary accent and form an arsis, e. g. 202 *Iósep cáme to hóurè*; 204 '*Iósep*', *quód þe quénè*.

ceded by a long syllable (1 *Wölle 3e nou ihére*). The few exceptions where it apparently ends in an arsis, such as 26 *sónes hé wan tén*, can, as Heuser pointed out, be made correct by a slight emendation: *sónes hé wan tén[e]*. The second half of the Alexandrine can end in a thesis, as in 1 *wórdes swíþe góde*, or in an arsis as in 31 *Iácob þe élde mán*.

In the case of both metres the thesis can be disyllabic, as in 5 *whíle men lóueden méri sǫng*, or can be wanting, e.g. 15 *þei wéren rízt wód*; 40 *of míne mélinge*; 46 7 *tó mi fét fálle*.

In at least three instances the line seems overloaded:

81 *Ac lutel er hi weren in Sichem bi hem ich stod þo*.

314 *Ac þou ssalt habbe raþer seue 3er blisse of alle gode*.

512. 7 *seggeþ þat Iosep is in Egipte ase heiz as a king*.

And it is possible that some emendation is required. Heuser would omit *lutel* 81, *raþer* 314, 7 *seggeþ* 512 (emending *þing* to *tiþing* in the previous line). But such changes are not certain.

#### RHYME.

(1) Normal close  $\bar{e}$  (WS.  $\bar{æ}$ , Angl.  $\bar{e}$ , from WG.  $\bar{a}$ ) rhymes with close  $\bar{e}$  from OE.  $\bar{e}$ : *wēre*: *hēre* (OE. *hēr*) 41; *wēpeþ* (OE. *wēpeþ*): *forlēteþ* 137; *swēte* (OE. *swēte*): *lēte* 535. But it also rhymes with open  $\bar{e}$ , from OE.  $\bar{æ}$  (WG. *ai*) and OE. *ēa*: *lēde* (WG. *ai*): *arēde* 119; *lēde* (WG. *ai*): *rēde* 183; *slēpe*: *mēte* (WG. *ai*) 254; *biwēued*: *hēued* (OE. *ēa*) 425; *lēdeþ* (WG. *ai*): *grēdeþ* 465; *biwēued*: *birēued* (OE. *ēa*) 517.

(2) Close  $\bar{o}$  rhymes with open  $\bar{o}$ : *wōt*: *fōt* 47; *rōpe*: *wōpe* 127; *blōdi*: *sōri* 171.

(3) Short vowels sometimes rhyme with long ones: *wīs*

*is* 129; *is* : *grīs* 113, 208; *Jerōn* : *agōn* 318; *ōn* : *mān*<sup>1</sup> 131; etc.

(4) Assonances are not infrequent: *wēmbē* : *lōnge* 7; *sōne* : *cōme* 53, 65, 155, 159; *ēk* : *fēt* 57; *hine* : *binime* 61; *sprōng* : *lōnd* 157; *blōdi* : *sōri* 171; *līuc* : *blīpe* 177, 212, 348 ...; *wēpeþ* : *fōrlēteþ* 137; *slēpe* : *mēte* 254; *hōm* : *mōn* 330, 431; *hōm* : *igōn* 346; *icōme* : *lōuc* 378; *azein*<sup>2</sup> : *drēm* 417; *anōn* : *hōm* 429. Cp. also *bringe* : *fingres* 390.

(5) Assonances also occur where the vowels differ in length: *līf* : *wīþ* 195; *hōm* : *mān*<sup>1</sup> 31.

(6) The rhyme *wēpe* : *wīpe* 489 is inexact.

<sup>1</sup> Read *mōn*.

<sup>2</sup> Read *azēn*?



# [IACOB AND IOSEP]<sup>1</sup>

Wolle 3e nou ihere wordes swiþe gode	[f. 1]
Of one patriarke after Noees flode ?	
Nellic 3ou nou3t tellen of þis flodes grame,	
Bote of one patriarke, Iacob was his name.	
While men loueden meri song, gamen 7 feire tale ;	5
Nou hem is wel leuere gon to þe nale,	
Vcchen out þe gurdel 7 rume þe wombe,	
Comen erliche þider 7 sitte þer ful longe.	
þat is þe soule ful loþ, 7 lef þe licame,	
Bote we hit bileuen, hit biþ a luper game.	10
To fullen oure wombe hit is lutel pris,	
7 seþþe ligge slepe, such hit were a gris.	
þus ferden oure aldren bi Noees dawæ,	
Of mete 7 of drinke hi fulden here mawe ;	
7 for 3iuernesse þei weren ri3t wod ;	15
For þi sende oure Louerd Noees flod.	
þo hi mi3ten drinke þat hi weren fulle,	
Hi floten swiþe riued bi dich 7 bi pulle.	
þer nas in þis world hul non so hei3,	
þat tis vnirude flod muchel ne ouerstei3.	20
Nou ich wole fon on þer ich er let,	
7 tellen ou of Iacob, so ich 3ou bihet.	
Iacob liuede in londe 7 louede Godes lawe	
So dude Ysaac his fader bi his lifdawe.	
Iacob liuede in londe, 7 feire he ladde his lif,	25
Sones he wan ten on Lya his wif ;	

<sup>1</sup> No heading in MS.

On Rachel he wān tweye, Iosep 7 Beniamin.  
 Betere is for to here þis tale þen to drinke win; [f. 1<sup>b</sup>]  
 For whoso hereþ þis tale to þe nendinge,  
 Of more reufule song herde he neuere singe. 30  
 Nou he sit in halle, Iacob þe elde man,  
 7 his sones alle from felde comeþ hom.  
 Iacob bihalt his sones, of hem he was bliþe;  
 7 Iosep þe ȝunge bigan to speke swiþe.  
 His fader he tolde a swefne anizt þat him mette 35  
 7 bad swiþe ȝerne telle þat me him lette.  
 ‘Do nou, mi sone dere, God leue þe so to speke,  
 þat tou in none worde his heste ne tobreke.’  
 ‘Vader,’ seide Iosep, ‘nou ich wole þe telle  
 Of mine metinge 7 of mine spelle. 40  
 Me þuȝte, ase ich slepte, afeld þat we were.  
 Þou 7 mi moder 7 mine breþren here;  
 7 so we repen oure corn 7 oure sseues knetten.  
 7 vpriȝt in þe felde wel feire we hem setten,  
 Me þuȝte þat ȝoure sseues, þer hi stoden alle. 45  
 To me þei gonnen louten 7 to mi fet falle.  
 Ȝit me þuȝte an oþer, fader, God hit wot,  
 þat te sunne 7 þe mone fellen to mi fot.  
 Ȝit me þuȝte þe þridde, fader, telli þe,  
 þat elleue sterren to fote fellen me. 50  
 Þis is mi sweuene, fader, þat ich telle þe,  
 Ȝif hit þi wille were, ared what hit mai be.’  
 Þenne seide Iacob to Iosep his sone,  
 ‘Tide wat bitide, ȝit wole þi swefne come.  
 Tide wat bitide, ȝit wole þi swefne be. [f. 2] 55  
 Ich wene mid iwisse, ȝut we hit ssulen ise,  
 þat ich 7 þi moder 7 þine breþren ek  
 Moten for fine nede comen to þine fet.’

Þis iherden his breþren, þerfore hem was ful wo,  
 Hi *gonnen* hatie Iosep ase here fulle fo. 60  
 Þau alle<sup>1</sup> his ten breþren þerfore hateden hine,  
 Þat oure Louerd wole habben ido mai no man binime.  
 Þis breþren wendeþ afeld to witen here fe,  
 Ac Iosep leuede at hom, þat hende was 7 fre.  
 Iacob sit in halle 7 clepeþ Iosep his sone; 65  
 Þat child swiþe sone to his fader is icome.  
 At his fader fot þat child *him* sit akne,  
 7 axeþ *him* wel feire wat his wille be.  
 Sone seide Iacob, ‘Wende þou most afeld  
 To seche þine breþren, 7 wer be here teld. 70  
 Bring vs hom tiding hu þine breþren fare.  
 Vre Louerd, þat is *in* heuene, berewe þe from care.’  
 Iosep geþ afeldward, euel ne þouȝte he non,  
 He wende to sechen his breþren, 7 souȝte his fulle fon.  
 He secheþ *hem*, ne mai he *hem* finde, þerfore *him* was wo;  
 Þenne fond a man al one þe child wondrinde go. 76  
 Þis man axede þat child woder he wolde te;  
 Iosep his breþren secheþ 7 fain hem wolde ise.  
 Þe man onswerede þat child, 7 þus he spac to him,  
 ‘Hi beþ in one felde, hatte Dotaym; 80  
 Ac lutel er hi weren in Sichem, bi hem *ich* stod þo.  
 Child, ȝif þou hem wolt finde, to Dotaym þu go. [f. 2<sup>b</sup>  
 Child, ȝif þou hem wolt finde, to Dotaym þu go riȝt,  
 Also *ich* vnderstonde, þer þu hem finde miȝt.’  
 Iosep mid gode wille þiderward he geþ, 85  
 Þer alle hise ten breþren habbeþ isworen his deþ.  
 He cam toward his breþren, þat ternde ssolde bere,  
 Hi siggeþ hem bitwene, ‘Her comeþ þe metere.

<sup>1</sup> *alle*] MS. *allȝe*.

Nime we 7 quellen þis ilke hinderling,  
 7 lokeþ wat him ssal helpe þerafter his meting. ' 90  
 He cam to his breþren 7 grettem eueruchon;  
 Hi þencheþ al an oþer, 7 gripeþ him anon.  
 Quellen him hi wollep, nou hi him habbeþ inome,  
 Ac Ruben, þat o broþer, he spac atte frome,  
 'A dep pet is her bisides þat water er þis in stod; 95  
 Worpeþ þerinne Iosep, ssende we nouȝt oure blod,'  
 (Iosep for to helpe Ruben spac þis tale)  
 'Ȝif we þis child aquelleþ, hit beþ oure fader bale.'  
 His fader him ȝaf a kurtel þat rum was 7 wid,  
 Wel hit bicam þe child, hit was him fotsid. 100  
 Hi strupten of þe curtel, of swere 7 of chin,  
 Al naked in þe pette hi worpen þat child in.  
 Ac Ruben, þat o broþer, þenne he is igo,  
 Ne miȝte he for reupe atte pette be þo.  
 Þis oþre sitteþ bisides 7 soþ on here mete, 105  
 Þencheþ hi neiþer of serewe ne of hete.  
 Iosep sit in pette mid ful sori mod,  
 His breþren lawȝeþ loude, þat gamen hem þinkeþ god.  
 Nou Iosep sit in pette 7 wringeþ his honde. [f. 3]  
 A wey, þat bitwene breþren ssal be þus muchel onde! 110  
 Nou drawen him vp hi wollep, 7 quellen him atte frome,  
 Þenne seien hi bisides twei riche chapmen come.  
 Vrom a lond hi comen, Galaad ihoten is,  
 Mid here assen isemed of fer 7 of gris.  
 Of stor 7 of spices þei ladden grete male 115  
 Into Egipte lond to sullen hit to sale.  
 Þenne spac him Iuda, he spac atte frome,  
 'Wolle we sullen Iosep þis chapmen þat here come?  
 Fer into Egypte lond hi him wollep lede,  
 Þenne worþ his sweuen eþ to arede.' 120

Hi comen to þis chapmen 7 sseweden here tale,  
 Iosep in þe pette hi chepeden to sale.  
 Þis chapmen beþ wise 7 axep wer he be.  
 ‘Comeþ ner,’ hi seiden, ‘7 3e him mowen ise ;  
 Hit is a swiþe feir child 7 of kunne hei3.’ 125  
 Mid þat ilke worde þe pet hi weren nei3.  
 Hi drowen vp Iosep mid one longe rope,  
 Ac one gode while ne mi3te he speke for wope.  
 Þis chapmen biholdeþ Iosep, þat beþ swiþe wis,  
 7 Iosep to begge swiþe lef hem is. 130  
 Hi chepeþ 7 hi bedep, sone hi beþ at on.  
 Iosep wrang his honden 7 was ful sori man.  
 Hi casten hond to purse, þe panes beþ itold ;  
 Nou helpe Crist Iosep, so 3ung he is isold.  
 Þis chapmen fengeþ þat child, þis breþren þat fe ; 135  
 Darf no man axe wer Iosep sori be ; [f. 3<sup>b</sup>]  
 For euere ase hi hine ledeþ, euer he wepeþ,  
 His fader 7 his moder 3ung he forleteþ.  
 Þis chapmen beþ wel bliþe þat Iosep habbeþ ibou3t,  
 7 vpon þe sestronde hi him habbeþ ibrou3t. 140  
 Þis chapmen nimeþ Iosep ri3t bi þe hond,  
 7 so hi ledeþ Iosep into Egipte lond.  
 Ac of Egiptene speche couþe he no þing,  
 For þi he wepte sore, þis ilke 3ungling.  
 Hi ladden Iosep into þe bur3, þat riche was 7 strong : 145  
 Castles heie 7 proute, stretes wide 7 long,  
 Mani feir halle 7 mani feir bour,  
 Whit so eni lilie, bri3t so eni flour.  
 Muche was þe blisse þat was in þe bur3,  
 Iosep for to sullen hi ladden þur3 7 þur3. 150  
 Þider comen kni3tes 7 burgeis ful bolde,  
 Hi comen into þe strete Iosep to biholde.

Leuedis of boure 7 maidenen fre  
 Comen into þe strete Iosep to ise.  
 Ac þer þuhte muche wonder mani a moder sone. 155  
 Hem þuhte hit was an angel from heuene icome.  
 Ful sone þe tiding of Iosep hit sprong  
 To Putifar þe stiward of Egipte lond.  
 Putifar þe stiward þider he is icome,  
 7 in his ferade mani a kniȝtes sone. 160  
 So sone so þe stiward on Iosep bihuld,  
 He liȝte of his stede, his mantel he vnfuld,  
 Cofre he lette vnlouke 7 gold casten out anon. [f. 4]  
 Sone he bouhte Iosep of þis chapmon.  
 More þen he axede for Iosep he ȝaf. 165  
 7 seppen on his stede wel feire he him haf.  
 Nou lete we Iosep ride, God ssilde him from care,  
 7 vte we speken of Iacob his fader, hou he fare.  
 Nou he sit in halle, Iacob þe elde man,  
 7 his sones ten from<sup>1</sup> felde comeþ hom, 170  
 7 Ioseppes curtel hi bringeþ al blodi,  
 þo Iacob hit gan biholde iwis he was sori.  
 þo he sauȝ his kurtel ispreind al wiþ blod.  
 Nas neuere for his child fader so sorimod.  
 Adoun he fel iswowe 7 tar his hore loc, 175  
 þe moder feng to renden hire neb 7 hire smoc.  
 Euer seide þe moder, 'Wo is me a liue,  
 For mi sone Iosep be ich neuere blipe.'  
 Euere seide Iacob, 'Iosep is islawe,  
 Oper summe lupere deres habbeþ him todrawe.' 180  
 þider comen manie of fremede 7 o kinne  
 For to gladen Iacob, ac his sones hadden sinne.  
 Woso seye Iacob his sorinesse lede,

<sup>1</sup> MS. *frou*.

Hit were muche reuþe in boc for to rede.  
 Nou Iacob sit in halle 7 wringeþ his honde, 185  
 We ssule speken of Iosep in Egipte londe.  
 Nou Putifar ssrudeþ Iosep mid dereworþe ssroud,  
 7 ȝiueþ him Pharaon þe king, mid him he is proud.  
 Nou is Iosep feir child in Pharaones halle,  
 Þe pore 7 þe riche louieþ him alle. [f. 4<sup>b</sup>] 190  
 Tofore þe king selue he serueþ atte bord,  
 Of pore 7 of riche he haþ wel god word.  
 Hit fel in one daye, þe king was out iwent  
 To þe wode to ssete mid his bowe ibent.  
 Þe quene louede Iosep ase hir owe lif, 195  
 Heo sente him after sone to speken hire wiþ.  
 Ac of þisse þinge nuste Iosep riȝt nouȝt:  
 Aruȝ hit were to knowe alle wimmanes þouȝt.  
 Ac þer wimman is god, nis non so swete þing,  
 For al þat euere Eue brac in paradis 200  
 Oure leuedi hit bette, þat dereworþest is.  
 Iosep cam to boure, þat hende was 7 fre.  
 'Leuedi,' *quod* Iosep, 'wat þi wille be?'  
 'Iosep,' *quod* þe quene, 'nou þou art welcome,  
 Nou in mine boure ich þe haue inome. 205  
 Ich þe wole tellen one tidinge,  
 Ich wole þe make richest man after oure kinge.  
 Þou ssalt habbe þi wil of fer 7 of gris,  
 Of gold 7 of seluer, of al þat feir is.  
 Þou ssalt haue þi wil of al Egipte londe, 210  
 Ssal neuere no man þine heste astonde.  
 7 of one þinge iwis þu miȝt be bliþe,  
 Þer nis no man me so lef þat euere is aliue.  
 Ȝif þou canst in boure louie me derne,  
 Þe prute of Egipte ssal þe nouȝt be werne.' 215



Mid þat ilke worde heo gan him cluppe 7 kisse.  
 'Iosep, ich am þin,' heo seide, 'mid iwisse.' [f. 5]  
 Iosep of þese wordes nas he no þing glad,  
 He nolde in none wise don ase þe quene him bad.  
 Þeiȝ Iosep were in boure stille bisteke, 220  
 He nolde in none wise his troupe tobreke.  
 Mid his white fingres hire armes he vnsfeld,  
 7 wende from þe quene, ac his mantel heo athuld.  
 Heo braid of hire wimpel 7 loude feng to reme,  
 Þer come serians wel fele for to nime ȝeme, 225  
 Wat here leuedi miȝte be, þat hem was so lef.  
 'A! Lokeþ nou,' heo seide, 'þis Ebrewisse þef,  
 Of me he wende stille to habben his gome,  
 Nas neuere quene in þis lond ido so muche ssome.'  
 Þe king cam from þe wode mid blowinde beme, 230  
 Þe quene fel to his fet 7 loude feng to reme,  
 7 tolde þe king of þis muchele ssome,  
 Þunche hit no wonder þeiȝ he ne hadde grome.  
 Þe king him lette nime 7 ful faste binde:  
 Nou ne mai Iosep nenne frend finde. 235  
 Alle þat þis iherde þerfore weren ful wo:  
 Summe for þe quene, ac for Iosep wel mo.  
 Nou is Iosep so wo þat he not wat he mai:  
 Bide neuere no god man non so sori dai.  
 Ac heuede Iosep ido ase þe quene him bad, 240  
 He miȝte ben in halle mid opre blipe 7 glad.  
 Gultes in þe pette his breþren hine dude,  
 7 gultes he is noupe in ful þestri stede.  
 Ac þer he is ful longe muche wo to abide, [f. 5<sup>b</sup>]  
 Oure Louerd he hit þonkeþ, tide wat bitide. 245  
 Hit fel in one daye to þe newe ȝer,  
 Iwreyed was wel stronge þe kinges botiler,



Alle hi seiden here wai mi þe more sentide  
þene sejen hi tþolf zungemen after hem ride  
and helm ⁊ mid brume mid swertes out dize  
þolwenden þese ten breþren alle to ten ilawe

**A**bideþ hi seiden þeues abideþ ze þeþ mome  
To fore þe stward azen ze slulen alle come  
for a guldene nap þe ze habbeþ i mome  
zif þe m þis londe mid þesse þeþ ifonge  
zoure dom is icmed alle ze worþeþ anþonge  
for zoure allen icmed al of rede golde

Of faraones lound þe kmg faren zene stolve

**A**lle þese ten breþren turneþ hem azen  
and renþfule wepe ⁊ mid drem drem

To fore þe stward azen hi þeþ alle ibrougt  
þe nap m here sakke lone hit if long  
þe nap is ifunde lone ⁊ anon

yon wrigel hi here honden þis breþren euuch on  
iosef sauz his breþren wepe sore hit hi gan reke  
he nolde i none wise zit þat in him knele

**I**osef feng þene nap mid pal he was biþeued  
he lokede on his breþren ⁊ tok on hem his heued

Awaried worþe swikedom ⁊ þat hit erst funde

So man guttelese man hit bngel to þe grude

**T**ene saide iosef to his breþren anon

habbe ze he saide mo breþren achom

ze loid seide ruben achild þer is achom

for to gladen oure fader þe makeliche muche mon

for a sone þat he les & louede so his lif  
 ne myte him sette gladien his child no his lif  
 hi fivore bi þilke loiid þat is hez m heuene  
 more he louede þane sone þan vs alle elleuene  
 þene seide iosep wolle ze me ihere  
 gif ze of egypte lond wollet faren skere  
 Ich zou wolle tellen one tidige  
 ze schule make me liker þat ilke child me bringe  
 loiid seide ruben wolle ful sam  
 beniamin þe bringen & alle comen azen  
 & þi dom sohe when we be come  
 habbe we þe blessinge of oure fader inome  
 iosep dranc to ruben und ful riche wim  
 & alle hi plyten troupe to bing beniamin.  
 fere fareþ þis zūgemē bi dā <sup>bi</sup> tūt  
 to here fader iacob þat hi comen ryt  
 & habbet to iacob al þis corn ibrougt  
 nou haþ beniamin inoug þat erze he haþ bisougt  
 iacob of þis corn was swiþe glad  
 nou haþ beniamin inoug þat he er bad  
 iacob of þis corn aboute sende anon  
 to frendes þat for hūger madden muche mon  
 Ac alle hūse ten bresren to fote þei beþ ifalle  
 þe troupe þat hi plyten hi hi telleþ alle  
 so iacob ihende þis sori tidinge  
 Adoun he fel iswore his honden þe gan winge  
 A wher artou mi deþ whi neltou me fonge.



7 þe kinges baxtere iwreyed was ful stronge.  
 To Iosep hi beþ icast, 7 þer hi liggeþ longe,  
 7 in þe prison liggeþ mid ful muchel wronge. 250  
 Nabbeþ hi none blisse of harpe ne of songe,  
 Of olde ne of *þunge*, of fremede ne of sibbe,  
 Leuere hem were to be ded þen so longe to libbe.  
 Hit fel in one niȝte þe botiler feng to slepe,  
 A swiþe muri sweuene him þuȝte þat he gan mete, 255  
 þat in þe winȝarde þe kinges coupe he ber,  
 7 wrong hit of þe grapes ful of win cler.  
 Þe baxtere mette an oþer, nas hit nouȝt so god,  
 In þe bachuse him þuȝte þat he stod,  
 Of bred he fulde a basket 7 to þe halle he wolde hit bere,  
 Þe foules bi þe lifte hit gonnē al totere. 261  
 Amorewen ase þei seten wiþ Iosep atte bord,  
 Here sweuen hi him tolden word after word.  
 Iosep here sweuen sone haueþ arouȝt.  
 ‘Ȝe ssulen in þis þridde dai of prison ben ibrouȝt. 265  
 Þou ssalt, sir baxtere, anhonged be ful heye,  
 Foules bi þe lifte holen out þin eye.  
 Þou ssalt, sire botiler, þi mester vnderfonge,  
 Wiþ alle worssipe mest þe king serue longe.  
 7 wen me serueþ þe king mid harpe 7 mid songe, 270  
 þench on seli Iosep, þat her liþ mid wronge.’ [f. 6]  
 Also ase Iosep seide, also hit bicam:  
 Þe botiler of Iosep lute ȝeme nam,  
 þat in þe prison liþ mid ful mucho wronge.  
 Naþ he none blisse of harpe ne of songe, 275  
 Of olde ne of *þunge*, of fremede ne of sibbe,  
 Leuere him<sup>1</sup> were to be ded þen so longe to libbe.

<sup>1</sup> MS. *hem*.

Wel ouzte we to heren<sup>1</sup> him þat is riȝtwis,  
 7 nou ȝe mowen ihere hou hende oure Louerd is,  
 Hou feire he sende help to Iosep þe ȝungling 280  
 þurȝ a sweuene þat mette Pharaon þe king.  
 Þe king ase he slepte him þuzte þat he rod  
 In a medewe grene þat long was 7 brod.  
 Seue kuin fatte him þuzte þat he sauȝ gon:  
 So fatte ne so feire sauȝ he neuere non. 285  
 Oper seue lene toȝeines hem gonne gon  
 7 frete þe seue fatte kyn eueruchon.  
 Þo þe seue fatte kin alle forswolewed were,  
 Þe seue kin lene neuere þe fullore nere.  
 Amorewen þe king awoc, his sweuen he tolde 290  
 Vrles 7 barons 7 burgeis ful bolde.  
 Ac þer nas neiȝer baron ne kniȝt  
 þat of piſse þinge coupe reden him aiwiȝt.  
 Þo herde þe botiler of piſse sweuene speke,  
 Þo þouzte he furst on Iosep, þat so longe lai biſteke. 295  
 He cam to þe kinge 7 tolde him anon  
 Of him 7 of þe baxtere hou hit was igon.  
 ‘Louerd, of þi sweuene ȝif he ne seiȝ þen ende<sup>2</sup>, [f. 6<sup>b</sup>]  
 Do me, Louerd, aȝein into þine bende.’  
 Þenne seide Faraon, Faraon þe king, 300  
 ‘Let bringe bifore me þene ȝungling.  
 Ȝif he of mi sweuene seiȝ me þen ende,  
 Al his gult ich him forȝiue 7 quite faten<sup>3</sup> of bende.’  
 Forȝ me ſeccheȝ Iosep, þat bloc was 7 lene,  
 Durste for þe quene no man him bimene. 305  
 ‘Louerd,’ seide Iosep, ‘ich hit þonke þe,  
 Nou ich wot mid iwiſſe ſlawe þat ich ſſal be,

<sup>1</sup> MS. *wherein*.  
*ȝaren*.

<sup>2</sup> MS. *þenende*.

*faten* altered from



Nou ich wot mid iwise þat ich ssal ben islawe,  
 For nabbi none blisse of mi lifdawe.  
 Ac þe king wel feire his sweuen he tolde, 310  
 7 bad swiþe feire reden þat he hit ssolde.  
 ‘Louerd,’ seide Iosep, ‘þi sweuen is eþ to telle,  
 Oure Louerd wole in þi lond muche prude felle<sup>1</sup>.  
 Ac þou ssalt habbe raþer seue 3er blisse of alle gode  
 þurȝ a swete water ssal comen of Niles flode. 315  
 Þou ssalt haue þenne<sup>2</sup> hunger 7 hete,  
 Wone of alle gode, of drinken<sup>3</sup> 7 of mete.  
 Þis is þi sweuene, sire king, þench þou þeron,  
 Bote Crist be þin help, Egipte is al agon.’  
 Heron þe king þenchep bi niȝt 7 bi dai, 320  
 Not he a liue what he do mai.  
 Heron þe king þenchep bi dai 7 bi niȝt,  
 Me ne coupe of þis þinge reden him no wiȝt.  
 Þenne spac an old man þat was wis of speche.<sup>4</sup>  
 . . . . .  
 Wenne ich þenche on Abraham, hou he gan þider wende: [f. 7]  
 Muche þo þolede Abraham ssame mid his wiue, 326  
 7 seþþen atte nende of lond me gan him driue.  
 7 wenne þe riȝtwise man þolede such ssome.  
 Into Egipte to sende þunchep me no gome.  
 Ofte of þis smal chaf þis breþren brouȝten hom, 330  
 7 for wone of mete maden muche mon.  
 Benjamin þe ȝunge bad his moder bred,  
 7 seide he was afigred þat he was neiȝ ded.  
 Þe moder swor swiþe þat bred nadda non,  
 Þo wrong he his honden, Iacob þe elde man, 335  
 For leucre were Iacob of liue for to ben

<sup>1</sup> MS. *falle*.  
 another letter.

<sup>2</sup> *þenne*; MS. *þer*.

<sup>3</sup> The *k* altered from

<sup>4</sup> Between foll. 6 and 7 a leaf has been cut out.

Þen bi Beniamin þe ȝunge þese pines isen.  
 Ȝit Benjamin þe ȝunge makeþ muche mon  
 Þenne clepede Iacob his sones euerruchon.  
 ‘Sones,’ seide Iacob, ‘Nede ȝe mote wende 340  
 For to sech vs corn in þissen estende.  
 For betere ȝou is to swinke 7 erne ȝoure mete  
 Þenne at hom to deye on hunger 7 on hete.  
 Nimeþ ȝoure assen 7 nimeþ ȝoure horn,  
 Nimeþ ȝou seluer 7 gold to buggen vs corn. 345  
 Ac Benjamin þe ȝunge bileue ssal at hom;  
 Me rewep euere Iosep þat afelde was igon.  
 For ȝif he hadde at hom bileued, ȝit he were aliue;  
 For þe loue of Iosep be ich neuere bliþe.  
 Nimeþ ȝoure wepnen 7 wendeþ ȝoure wai, 350  
 Berewe ȝou from care oure Louerd, þat wel mai.’  
 Feire fareþ þis ȝunge men bi dai 7 bi niȝt [f. 7<sup>b</sup>]  
 Into Egipte lond þat hi comen riȝt.  
 Muche was þe blisse 7 muche was þe gome  
 In water 7 in londe of wilde 7 of tome. 355  
 Muche was þe blisse þat hi þar iseye,  
 Bernes ful riche 7 mowen ful heye.  
 Muche was þe blisse after here swinke  
 þat hi þare funden of mete 7 of drinke.  
 Hem oftok a menestral, his harpe he bar arugge. 360  
 ‘Whennes be ȝe, ȝunge men? Ich bidde þat ȝe me sigge.  
 Me þuncheþ bi ȝoure assen þat corn ȝe wolde begge,  
 7 ich ȝou wole bringe to þe tubrugge.  
 Þar þe<sup>1</sup> hendeste man þat euere is aliue  
 ȝou wole gistni toniȝt 7 make ȝou ful bliþe. 365  
 Ȝe þuncheþ ferrene men 7 alle freboren,  
 Toniȝt ssal mani kniȝtchild knele ȝou biforen.’

<sup>1</sup> *þar þe*] MS. *þarle*.

He brouȝtem to þe castel ase he hem bihet,  
 7 spac wiþ þe porter in þat he hem let.  
 Hi seyen in þe castel mani riche þing, 370  
 7 Iosep sitten in halle, such hit were a king.  
 Ac if hi wenden Iosep þer for to sen,  
 Leuere hem were alle at hom on hunger ded to ben.  
 Alle þese ten breþren comen into þe halle,  
 Tofore Ioseppes fet akne hi valleþ alle. 375  
 ‘Ariseþ vp’, seide Iosep, ‘Sitte ȝe nouȝt akne,  
 Ac telleþ me wel feire wat ȝoure wille be.’  
 ‘From Ierusalem’, quod Ruben, ‘we beþ hider icome.  
 Let sullen vs corn, louerd, for Godes loue [f. 8]  
 Old man is oure fader 7 corn naþ he non, 380  
 For muchel one nede we beþ hider igon.’  
 Þenne seide Iosep, such hit were his gome,  
 ‘Wat is’, he seide, ‘ȝoure faderes nome?’  
 ‘Vre fader heiȝte Iacob, vre moder Rachel.’  
 Mid þat ilke worde he knew hem ful wel. 385  
 Þo Iosep iherde þat his fader was aliue,  
 Nas neuere for his fader child also blipe.  
 He goþ into þe boure 7 wepeþ for blisse,  
 Sore he is alonged his breþren to kisse.  
 Iosep cam into halle, þe water he lette bringe, 390  
 7 halde to here honden mid his wite vingres.  
 Feire beþ þis ȝunge men iserued þilke niȝt  
 Of mete ne of drinke trukede hem no wiȝt.  
 Iosep ful riche win lette to him bringe,  
 7 so he bad þis children on Ebrewisse singe. 395  
 7 so hi sungen alle ase Iosep hem bad,  
 Seþþe he cam into Egipte nas Iosep so glad.  
 Al of rede wete here assen he lette seme,  
 For to meten here corn nam he none ȝeme.

Nou dude Iosep a swiþe wonderþing, 400  
 He nam a guldene nap, was Pharaones þe king.  
 7 putte in þones sakke wiþinne þe prene,  
 7 þerof cam<sup>1</sup> þis 3unge men swiþe muche tene.  
 Feire hi nomen leue to wenden here way  
 Toward here contre a lutel ere day. 405  
 Ase hi ferden here wai in þe morewentide, [f. 8<sup>b</sup>]  
 Þenne seyen hi twolf 3unge men after hem ride  
 Mid helm 7 mid brunie, mid swerdes outdrawe,  
 Þo wenden þese ten breþren alle to ben islawe.  
 ‘Abideþ’, hi seiden, ‘þeues, abideþ, 3e beþ inome, 410  
 Tofore þe stiward a3ein 3e ssulen alle come  
 For a guldene nap þat 3e habbeþ inome.  
 3if 3e in þis londe mid þesþe beþ ifonge,  
 3oure dom is idemed, alle 3e worþeþ anhonge;  
 For 3oure assen isemed al of rede golde 415  
 Of Faraones lond þe king faren 3e ne ssolde.’  
 Alle þese ten breþren turneþ hem a3ein  
 Mid reuþfule wepe 7 mid dreri drem,  
 Tofore þe stiward a3ein hi beþ alle ibrouzt,  
 Þe nap in here sakke sone hit is isouzt. 420  
 Þe nap is ifunde sone 7 anon,  
 Nou wringeþ hi here honden þis breþren eueruchon.  
 Iosep sau3 his breþren wepe. sore hit him gan rewe,  
 He nolde in none wise 3it þat hi him knewe.  
 Iosep feng þene nap, mid pal he was biweued, 425  
 He lokede on his breþren. 7 ssok on hem his heued.  
 Awaried worþe swikedom 7 þat hit erest funde,  
 So mani gultelese man hit bringeþ to þe grunde.  
 Þenne seide Iosep to his breþren anon,

<sup>1</sup> *cam* MS *come*

'Habbe 3e', he seide, 'mo breþren at hom?' 430  
 '3e, louerd', seide Ruben, 'a child þer is at hom  
 For to gladen oure fader, þat makeþ muche mon  
 For a sone þat he les 7 louede so his lif, [f. 9]  
 Ne miȝte him seþþe gladien his child no his wif.  
 Hi swore bi þilke louerd þat is heiȝ in heuene, 435  
 'More he louede þane sone þan vs alle elleuene.  
 Þenne seide Iosep, 'Wolle 3e me ihere,  
 3if 3e of Egipte lond wollep faren skere,  
 Ich 3ou wolle tellen one tidinge,  
 3e ssule make me siker þat ilke child me bringe.' 440  
 'Louerd,' seide Ruben, 'we ssule ful fain  
 Benjamin þe bringen 7 alle comen aȝein  
 7 þi dom þolie when we beþ icome,  
 Habbe we þe blessinge of oure fader inome.'  
 Iosep dranc to Ruben mid ful riche win, 445  
 7 alle hi plizten troupe to bringe Benjamin.  
 Feire fareþ þis ȝunge men bi dai 7 bi niȝt  
 To here fader Iacob þat hi comen riȝt.  
 7 habbeþ to Iacob al þis corn ibrouȝt:  
 Nou haþ Benjamin inouȝ þat eror he haþ bisouȝt. 450  
 Iacob of þis corn was swiþe glad:  
 Nou haþ Benjamin inouȝ þat he er bad.  
 Iacob of þis corn aboute sende anon  
 To frendes þat for hunger maȝen muche mon.  
 Ac alle þis<sup>1</sup> ten breþren to fote þei beþ ifalle, 455  
 Þe troupe þat hi plizten hi him telleþ alle.  
 Þo Iacob iherde þis sori tidinge,  
 Adoun he fel iswowe, his honden he gan wringe.  
 'A! wher artou, mi deþ, whi neltou me fonge?  
 Nou mi wrecchede lif ilast al to longe. [f. 9<sup>b</sup>] 460

<sup>1</sup> *þis*] MS. *hiȝe*. Cp. note.

Illoren *ich* haue Iosep, þat *ich* louede so swipe,  
 7 nou *ich* ssal Benjamin, be *ich* neuere blipe.  
 Ac nellich nouȝt, mine sones, ȝoure troupe þat ȝe breke,  
 Oure Louerd, wen his wille is, wel he me mai awreke.  
 Þis breþren nimeþ Benjamin 7 forþ hi hine ledeþ, 465  
 Iacob falleþ iswowe 7 for serewe gredeþ.  
 Feire fareþ þis ȝunge men bi dai 7 bi niȝt  
 Into Egipte lond þat hi comen riȝt.  
 Hi comen into þe castel þer Iosep was in,  
 Ruben him bitecheþ his broþer Benjamin. 470  
 Þo Iosep isauȝ his breþren alle elleuene,  
 Him þuȝte þat he was bliþore þen þauȝ he were in heuene.  
 He goþ into þe boure 7 wepeþ for blisse,  
 Sore he is alonged his breþren to kisse.  
 ‘Louerd,’ seide Iosep, ‘*ich* hit þonke þe, 475  
 Nou þe eleue sterren icomen beþ to me.  
 Mi fader 7 mi moder haddich iwonne,  
 Þenne hadde *ich* iwis þe mone 7 þe sunne.  
 Feire beþ þis ȝunge men iserued þilke niȝt,  
 Of mete ne of driȝke trukede hem no wiȝt. 480  
 Iosep cam to þe bord, anon he hem tolde  
 ‘*Ich* am,’ he seide, ‘Iosep, into Egipte þat ȝe solde.’  
 7 so he geþ to boure riȝt from þe bord,  
 7 wepeþ for blisse þat he ne mai speken a word.  
 Þenne seide Ruben, ‘Ne seidich ȝou inouȝ, 485  
 To sungen on þat child þat ȝe hadden wouȝ.  
 Nolde ȝe me ileue ȝoure neuer on, [f. 10]  
 Nou is icome þe time þat we beþ alle agon.’  
 Iosep cam into halle 7 sauȝ his breþren wepe,  
 He kisseþ Benjamin anon, his neb he gan wipe, 490  
 7 so he goþ bi rewe 7 kusseþ hem eueruchon,  
 Seþpe he cam into Egipte nas he so blipe man.

þenne seide Iosep to his breþren anon,  
 ‘ þe sweuene þat me mette, 3it nis hit nou3t agon.  
 Ac ase 3e wollep, breþren, þat ich be aliue, 495  
 3e ssule fecchen oure fader 7 maken him ful bliþe,  
 7 oure kun alle 7 oure nextfolde,  
 þat ich mowe in þis lond here lif holde.  
 For þe hunger haþ ibe two 3er swiþe strong,  
 7 3it hit lastep fieu, 7 þat is al to long.’ 500  
 Feire he ssrudde his breþren mid dereworþe cloþ,  
 His breþren þat rideþ 7 here men þat goþ.  
 Of fiss 7 of flesse, of foules ibake,  
 He lette senden in cartes to his fader sake,  
 Cloþes of skarlet 7 of sabelin, 505  
 Of honi 7 of corn, of fruit 7 of win,  
 Nappes of seluer 7 ringes of golde,  
 7 alle prudene mest þat hi leden wolde.  
 Feire fareþ þis 3unge men bi dai 7 bi ni3t  
 To here fader Iacob þat hi comen ri3t. 510  
 7 habbeþ to Iacob ibrou3t al þis þing,  
 7 seggeþ þat Iosep is in Egipte ase hei3 as a king.  
 þo Iacob iherde þat Iosep was aliue,  
 Nas neuere for his child fader so bliþe. [f. 10<sup>b</sup>]  
 He caste awei his crucche, his mantel he feng, 515  
 Feire he platte his her wiþ a selkene streng.  
 He toc his benetene hat wiþ pal þat was biweued.  
 ‘ Of sor 7 of serewe nou ich am bireued,  
 For nou me puncheþ þat ich mai flen as an ern  
 For þe loue of Iosep, mi leueste bern.’ 520  
 Iacob rod singinde, such hit were a child,  
 ‘ For þe loue of Iosep nou ich am 3ung 7 wild.’  
 þo Iosep iherde of his fader come,  
 Kni3tes inowe mid him he haþ inome,



Mid harpe 7 mid pipe, mid ioie 7 mid songe 525  
 Mid alle worssipe mest his fader to vnderfonge.  
 Ich 3ou mai telle 7 ich 3ou mai singe  
 Þat bliþe was Pharaon of Ioseppes þinge.  
 7 lond swiþe riche bi þe seeside  
 He haþ to Iacob iziue 7 castles heye 7 wide. 530  
 Nou haueþ Iacob wele 7 alle winne  
 Mid his sonas twolue 7 mid his oþer kumne.  
 Þe blisse is ful swete þat comeþ after wo,  
 Wel is him a liue þat his care mot atgo.  
 Nou þuncheþ Iacob his lif swiþe swete 535  
 Of Iacob to telle nou ich mot nede lete.  
 Come neuere to þis hous worse tidinge  
 Bote alle worssipe mest 7 Cristes blessinge. Amen.

Explicit Iacob 7 Iosep<sup>1</sup>.

<sup>1</sup> After *Iosep* an *h* has been erased.

## NOTES

6. *to þe nale* for *to þen ale*, 'to the ale or ale-house'. The *þen* is dative: OE. *þæm*. Cp. 29 *þe nendinge*; 327 *atte nende*. Cp. also Chaucer, *Freres Tale* 51 *And make him grete festes atte nale*.

7. *wecchen*, 'to increase, enlarge, distend': OWS. *īecan*, LWS. *ȳcan*.

10. *Bote we hit bileuen*, 'unless we give it up'.

12. *ligge slepe*, 'to lie sleeping'. *Slepe* is infinitive. Cp. *Cursor Mundi* 14172, *He lijs to dei*, 'He lies dying'.

*such hit were a gris*, 'as though it were a pig'. Cp. 371 *such hit were a king*, 382 *such hit were his gome*, 521 *such hit were a child*.

18. *riued*, adv. 'in great numbers'. It is formed, with irregular ending, from *rīve*, obsolete form of *rife*.

*þulle*. *Pull*, 'a pool'. This word occurs in the OE. charters as *þull*, the form here, and *þyll*, whence apparently the sixteenth century *pill*.

29. *þe nendinge* = *þen endinge*. Cp. note to l. 6.

31. *þe elde man*. Cp. 169, 335 and *Havelok* 546 *an eld cloth*, 2472 *þe helde men*. For further instances of *eld*, 'old', cp. the *β* forms in N.E.D. s.v. *old*.

43. 'And as we reaped our corn.' I take *so* here in the sense of 'as, whilst, when'. The N.E.D. records no ME. instance of *so* with temporal meaning, but as it is used in this sense in OE. (e.g. *Genesis* 552, *Psalms* ed. Thorpe 113<sup>3</sup>) there seems to be no objection to assigning this meaning to it here.

62. *binime*, properly 'to take away'. Here it seems to mean 'to prevent'.

77. *woder*, 'whither'. The *o* (= *u*) is due to the influence of the *w*. Cp. § 5, 13.

92. *al an oþer*, adv. 'altogether differently'. Cp. *Havelok* 1395 *But auelok þouthe al an oþer*, and N.E.D. s.v. *another* adv.

94. *frome*, properly 'beginning'. It is here practically meaningless and added for the sake of the rhyme. Cp. 111, 117.

98. *beþ*, we should no doubt alter to *bip*, as *beþ* otherwise only occurs in the pl.

100. *fotsid*, 'reaching down to the feet'. OE. *fōtsīd*. Cp. Napier. *Contributions to OE. Lexicography*, 1906, s.vv. *fōtsīd* and *lendensīd*, 'reaching to the loins'. The only instance in the N.E.D. is from Douglas, *Æneis* VII. xi. 31 *Gyrd in a garment semely and futsyd*.

106. *hete* means probably not 'heat', but 'hatred, strife'. Cp. note to 316.

110. *A wey*, 'Alas'.

114. *of fer 7 of gris*. Cp. 208. The regular ME. form of *fer* is *veir*, 'a kind of fur'. OE. initial *f* had become *ʀ* in the dialect of this poem, though generally written *f*, so that *fer* could stand for either *fer* or *ver*. The phrase *veir and gris* is common in ME. (cp. *Sir Tristrem* 1381, Mannyng's *Chronicle* 615, *Cursor Mundi* 25466: etc.) and is from the O. French *vair et gris*.

116. *Egipte* is gen. pl., OE. *Egypta*, 'of the Egyptians'. In l. 143 we get the weak gen. *Egiptene*.

118. *come*. May not the original have had *comeþ* and a later copyist have altered to *come* for the sake of the rhyme? Cp. § 8.

133. *panes*, 'pence', is from the form *panig*, which appears in the twelfth century by the side of the regular *penig*.

135. Is the form *fengeþ* miswritten for *fongeþ*?

136. *Darf no man axe*, 'No one need ask'. *Darf* = *þarf*. Forms with initial *d* for *þ* occur elsewhere in the case of this verb: in *Moral Ode* 43 two MSS. read *darf*, whilst the remaining five have initial *þ*; in *King Horn* 388 MS. C has *dorte* for *þorte*. Cp. also N.E.D. s.v. *þarf*.

143. *Egiptene*, gen. pl. Cp. note to 116.

164-5. The poet is evidently thinking of only one of the two chapmen.

177. *a liue*, 'in my life, all my life'.

178. *be* is 1st person pres. indic. with future meaning, 'I shall never be blithe'. Cp. 349, 462. Cp. also *Lazamon* 28218 *ne beo ich nauere bliðe*.

199. After this line a line has been lost, as the rhyme shows.

203. 'What may your will be?'

215. The original probably had *werned* with inexact rhyme :  
cp. 390-1 *bringe* : *vingres*.

233. *þeiȝ he ne hadde gromc*. For *ne hadde* one would expect *hadde* (*þeiȝ he hadde gromc*). For the use of OE. *þeah*, ME. *þeiȝ* = 'if, even if' in sentences beginning with 'It is no wonder', cp. Koch, *Historische Gramm. der engl. Sprache* (ed. Zupitza), ii. 459, and N.E.D. s.v. *though*, II, 4.

264. *arouȝt*. One would expect *arauȝt* from OE. *areahȝt*. It is probably merely a scribal error.

267. *holen out*, 'hollow out, pick out'. It is infin. governed by *ssulen*, to be supplied from the preceding *ssalt*.

278. *riȝtwis* refers to *Louerd*.

284. Cp. § 5, 12.

291. *vrles*. Cp. § 5, 4.

293. *aiwiȝt*, 'at all, in any way'. It stands for *aniwiȝt*, the *ai* being the contraction for *ani* found in the South in the twelfth and thirteenth centuries.

303. 7 *quite faten of bende*. *Faren* was apparently first written and then altered by the scribe to *faten*. What this means I do not know and prefer to read 7 *quite of bende*, 'and release from his bonds'.

316. *hunger 7 hete*. This phrase occurs elsewhere; it is frequent in *Lazamon* (4042 &c.), and I take *hete* to mean 'hatred, enmity', rather than 'heat'. Cp. Madden's note in his *Lazamon*, iii, p. 464. It also occurs in *St. Katherine* 2401. In this phrase *hete* has of course lost its original meaning, and the whole implies 'want and trouble.'

317. Read *drinke*. The *n* may have been added, for metrical reasons, before the following vowel.

324. After this line a leaf has been cut out.

330. *Ofte of þis smal chaf þis breþren brouȝten hom*. This I take it is a reference to the chaff story mentioned on p. xii, which was probably told on the lost leaf.

334. *nadda* = *nadde heo*, 'she had not'.

327. *atte nende* = *atten ende*. Cp. note to l. 6.

360. *arugge*, 'on (his) back'. OE. *on hrycge*.

363. *tubrugge*. The OE. form, which is not recorded, would be *tygebrycg*.

364. For the *þaŕle* of the MS. we must obviously read *þar þe*.

369. *let* for *lete* (pret. subj.) for the sake of the rhyme.

381. *For muchel one nede*, 'for a great need'. For the position of the article cp. 'many (such) a need'.

384. *heiȝte*, 'is called'.

391. *halde*, 'poured': OWS. *hieldan*, Angl. *hældan*. Cp. *Lazamon* 1196 *He halde þa milc in þat fur*, 14995 *þat atter heo halde in þat win*. Cp. also N.E.D. s.v. *hield*.

401. *was Pharaones þe king*. When two possessive genitives stand in apposition, the second has in ME. no inflexion. The two genitives are generally separated by the governing substantive as in l. 416 *Of Faraones lond þe king*. This construction is very common in ME., e.g. Chaucer, *Book of the Duchess* 282 *The kinges meting Pharao*, 'the dream of king Pharao'.

402. *wipinne þe þrene*. Can a wooden skewer be here meant with which the sack was fastened? The meaning would be that the cup was put at the top of the sack, just under the fastening.

403. *come*. The *þl.* form instead of the correct *cam* owing to the following *þis ȝunge men*.

407. *twolf*. Cp. 532 *twolue* and § 5, 13.

410-12. Note that these three lines rhyme.

416. Cp. 401.

418. *drem*, 'loud lamentation'. Cp. *Beues of Hamtoun*, ed. Kölbing, 1339 *Saber wep and made drem*.

434. For instances of *no* = 'nor' cp. N.E.D. s.v. *no*, conj.

455. MS. *hise ten breþren*. This cannot be right. Read *þis ten breþren* or *hise ten sones* (?)

464. *awreke*, properly 'to avenge'. Can it be here 'make good my loss, comfort'?

486. *sungen*, OE. *syngian*, 'to sin'. Cp. Ekwall, *ESt.* 40, 161 ff. According to Ekwall 'the *g* forms in this and similar cases only occur in writings which belong to the middle or western portions of the south, or the southern part of the west midland area.'

487. *ȝoure neuer on*, 'never one of you'.

497. *oure kun alle 7 oure nextfolde*, 'all our kin and our most intimate friends'. *Nextfolde* here used as sb. It is properly an adj., cp. *Juliana* p. 32. *Al mi nestfulde cun*. Cp. OE. *nēah-*

*feald*, 'intimate' (not in the dictionaries) as in *to his nēahfealdum frēondum*, and *nēahfealdlic* (Napier, *Contributions to OE. Lexicography*, p. 47).

502. *gop*, 'go on foot, walk'.

517. *benetene*, so MS. I have left it in the text, but it is clearly miswritten for *beuerene*, 'made of beaver skin, for the confusion of *t* and *r* is common in MSS. of this period. The only two instances of *beveren* in the N.E.D. mean 'beaver coloured', but there is no reason why it should not be used in the sense of 'made of beaver skin'. Cp. Chaucer, *Prol.* 272 *Upon his heed a Flaundrish bever hat*'.

522. *wild* for *wilde* on account of the rhyme.

523. *come*, 'coming'. The *o* of course = *u* and is due to the influence of the verb; OE. *cyme* would have yielded ME. *cūme*.

# GLOSSARY

a, an, *indef. art.* a, an, 10, 12, 35, 47 ...

a-, *prep.* weakened from *on* in adverbial expressions such as: afēlde, a liue, aknē, aniȝt, q.v. ā, *exclamation*, ah, alas! 110, 227, 459.

abiden, *str. vb.* I. to stop, abide, endure; *inf.* abide, 244; *imp. pl.* abideþ, 410.

aboute, *adv.* about, round, 453.

ac, *conj.* but, 64, 81, 94, 103 ...

adoun, *adv.* down, to the ground, 175, 458.

afēld(e), *adv.* afield, in the fields, to the fields, 41, 63, 69, 347 ... afēldward, *adv.* towards the fields, 73.

afingred, *adj.* starved, hungry, 333. [OE. *ofhyngred*.]

after, *prep.* after, next to, 2, 196, 207, 263 ...

aȝein, *adv.* again, back again, 299, 411, 417, 419 ...

agōn, *anom. vb.* to go to ruin, to be fulfilled; *p.p.* agōn, 319, 488, gone to ruin; 494, fulfilled.

aiwiȝt, *adv.* at all, 293 (note).

aknē, *adv.* on (one's) knees, 375; aknē sitten, to kneel, 67, 376.

al,<sup>1</sup> *pl. alle adj.* all, 32, 45, 61, 86 ...

al,<sup>2</sup> *adv.* entirely, completely, 102, 171, 173, 261 ...; al an oþer, altogether differently, 92.

aldren, *sb. pl.* forefathers, 13.

āle, *sb.* ale, ale-house; þe nāle = þen āle, 6.

aliue,<sup>1</sup> *adj.* alive, 213, 348, 364, 386 ...

a liue,<sup>2</sup> *adv.* in (one's) life, 177, 321, 534.

al ōne, *adv.* quite alone, 76.

alōnged, *adj.* filled with longing, 389, 474.

alsō,<sup>1</sup> *adv.* as, thus, to this degree, in the same manner, 272, 387; ase, 60, 195, 240.

alsō,<sup>2</sup> *conj.* as, while, 84; ase, 41, 137, 219, 262 ...

am, see bēn.

amorewen, *adv.* on the morrow, 262, 290.

āngel, *sb.* angel, 156.

anhōn, *str. vb. redup.* to hang; *p.p.* anhōnge, 414.

anhōnge, see anhōn.

anhōngen, *wk. vb.* to hang; *p.p.* anhōnged, 266.

aniȝt, *adv.* in the night, 35.

anōn, *adv.* forthwith, at once, 92, 163, 296, 421 ...

aquellen, *wk. vb.* to kill; *pres. ind. pl.* aquelleþ, 98.

arecchen, *wk. vb.* to expound, explain; *p.p.* arouȝt, 264 (note).

arēden, *str. vb. redup.* to interpret; *inf.* arēde, 120; *imp. sg.* arēd, 52.

arisen, *str. vb.* I. to arise; *imp. pl.* ariseþ, 376.

arm, *sb.* arm, 222.

arouȝt, see arecchen.

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awāken, *str. vb.* VI. to awaken ;  
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awei, *adv.* away, 515.

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bachūs, *sb.* bakehouse, 259.

bāken, *str. vb.* VI. to bake ; *p.p.*  
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bāle, *sb.* misery, death, 98.

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bēren, *str. vb.* IV. to bear, carry ;  
in *p.p.* born ; *inf.* bēre, 87,  
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berewen, *str. vb.* III. to guard,  
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bērn,<sup>1</sup> *sb.* barn, 357.

bērn,<sup>2</sup> *sb.* child, 520.

bēten, *wk. vb.* to atone for, make  
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betere, *adj.* (comp. of gōd), better,  
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bēueren, *adj.* made of beaver skin,  
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bi, *prep.* in, during (of time), by,  
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**blisse**, *sb.* joy, happiness, pleasure, 149, 251, 275, 309 ...  
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*dēp*, *sb.* death, 86, 459.  
*deyen*, *wk. vb.* to die; *inf. deye*, 343.  
*dich*, *sb.* dyke, ditch, 18.  
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*ēr*,<sup>1</sup> *adv.* previously, before, 21, 81, 452.  
*ēr(e)*,<sup>2</sup> *prep.* before, ere, 405; *ēr pis*, before now, 95.  
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*ērliche*, *adv.* early, 8.  
*ērn*, *sb.* eagle, 519.

ērnde, *sb.* message, errand; *pat* tērnde = *pat þe ērnde*, 87.

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fiss, *sb.* fish, 503.

fīen, *str. vb.* III. to fly; *inf.* fīen, 519.

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fīess, *sb.* flesh, meat, 503.

fīōd, *sb.* flood, 2, 3, 16, 20.

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fōul, *sb.* fowl, bird, 261, 267, 503.

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ful,<sup>2</sup> *adv.* very, 8, 9, 59, 107 ...

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grēt, *adj.* great, large, 115.

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gris,<sup>2</sup> *sb.* grey fur, 114, 208.

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gründ, *sb.* destruction, ruin; to þe gründe bringen = to ruin, 428.

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gūlt, *sb.* guilt, 303.

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3ē, *pers. pron.* 2. *pl. nom.* ye, you, 1, 124, 265, 340 ...

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3ēr, *sb.* year, 246, 314, 499.

3ērne, *adv.* eagerly, earnestly, 36.

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